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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME L. CHICAGO, JANUARY 1, 1903. NUMBER 18

AWAY with scenes of war! Away with war itself!
Hence from my shuddering sight to nevermore return,
That show of blackened mutilated corpses
That hell unpent and raid of blood,
Fit for wild tigers or lop-tongued wolves,
Not reasoning men!
And in its stead, speed Industry's campaigns
With thine undaunted armies engineering.
Thy penants, Labor, loosened to the breeze!
Thy bugles sounding loud and clear.

WALT WHITMAN.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

The Problems of the School the Hope of the State.

WE have printed the initial article in this series, "Public Schools the Schools for all Children", by Dr. Benjamin Andrews, President of the Nebraska State University, together with the article by John Dewey, Professor in the University of Chicago, on "Education by Cancellation," and the article by Dr. C. H. Toy, Professor of Hebrew and other Oriental Languages, Harvard University, on "Ancient Religion and Ethics in the Public Schools." In this Number appears the article by Professor W. H. Carruth on "Elements of Religious Instruction in the Public Schools." There are other articles already in hand from the pens of S. A. Forbes, Professor in the University of Illinois, on "How to Make the Farm Attractive to the Educated;" David Starr Jordan, President Leland Stanford University, on "The Future of Theological Seminaries;" C. H. Toy, Professor in Harvard University, on "Ancient Religions and Ethics in the Public Schools." Other articles are forthcoming from W. M. R. French Director of the Art Institute, Chicago, on "Art as a Public Asset;" Prof. John Phillips, Superintendent of Public Instruction in Birmingham, Alabama, on "Ethics in Primary Education;" L. A. Sherman, Professor of English Literature in Nebraska State University, on "Literature as an Element of Primary Education;" Geo. E. Vincent, Professor in the University of Chicago, on "Civic Loyalty;" Booker T. Washington, of the Tuskegee Industrial School, on "The Relation of Hand to Brain in Education," and other writers on living topics in the pedagogical world.

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All of which is approved and accepted by the Unity Publishing Committee. Send us a shower of quarter gifts and we will try to make vital your good wishes.

UNITY PUBLISHING COMPANY,
3939 Langley Ave., Chicago.

UNITY

VOLUME L. THURSDAY, JANUARY 1, 1903. NUMBER 18

A Happy New Year.

We can think of the new year as a happy time for true resolution to live the life beautiful and good according to our best ability. We can do this if we will, and receive the blessing we could have had without waiting for this time. It seems too much like a whim thus to wait. The time for true living is the moment we see the truth; the vision of it is the obligation of obedience. It falls like rain to the root of desire; it gleams like sunshine on any tendril of hope that comes to the surface. It is the divinest thing we can do at any moment and at every moment. It is the true finding of ourselves, and feeling the harmony of God, which is the sweetest music of all worlds.

WILLIAM BRUNTON.

With this issue we bid the Old Year Good-bye! and the New Year Welcome! It will be a "Happy New Year" to those who find themselves able to lose themselves in high work. The blessings of the New Year upon all our readers! The Oriental mystic with Occidental sagacity embedded the unguent that was to cure the rheumatism of his patient deep in the handle of the clubs which he was to swing until they became warm; under which conditions the potent simples packed within would exude through the pores of the wood and prove potent to cure. Let those who would escape the ills of life during the year 1903 profit by the prescription of the wise Brahmin. It is not necessary for us to make the application. Again we say, a Happy New Year to all our readers!

President Roosevelt rang true again when in response to certain protests from Charleston, S. C., against the appointment of Dr. Crum as Collector of the Port because he was a negro, he wrote:

"I do not intend to appoint any unfit man for office. So far as I legitimately can I shall always endeavor to pay regard to the wishes and feelings of the people of each locality; but I cannot consent to take the position that the door of hope—the door of opportunity—is to be shut upon any man, no matter how worthy, purely upon the grounds of race or color.

"Such an attitude would, according to my convictions, be fundamentally wrong. If, as you hold, the great bulk of the colored people are not fit, in point of character and influence, to hold such positions, it seems to me that it is worth while putting a premium upon the effort among them to achieve the character and standing which will fit them."

We have frequently commended to our readers the Book of Common Worship "prepared by a committee of the New York State Conference of Religion." But few churches, even though they were spiritually ready to try this worship, as high as it is broad, which uses the prayers, hymns and scripture of diverse races and creeds, could try the experiment on account of the costliness of the book. But we have before us a little paper pamphlet, a selection of eight services out of this book, prepared for the recent meeting of the Conference held in New York, which lends itself admirably to such experimentation. Each service contains a familiar opening hymn, responsive readings, scriptural lesson, collect and a closing hymn. New movements, hall meetings and special congress and conference meetings that are trying to realize the catholicity of faith embedded in this compilation will do well to try it. This compilation represents the labors of a broad-minded Jewish Rabbi, a broad-minded Unitarian minister, and a broad-minded Episcopal rector. Further information concerning this pamphlet could doubtless be obtained by writing to Rev. S. L. Williams, Amity House, 312 W. 54th St., New York City.

It is hard for even the intelligent readers of UNITY to keep persistently in mind that its columns are open, so far as space and general purpose of the magazine is concerned, not only to contributors who differ from one another, but who may often seriously differ from the editorial management. Recently an intelligent correspondent stopped her paper because certain contributors in UNITY assumed that the 25th of December was the real birthday of Jesus, "whereas all scholars agree that it must have been some time in the spring, from March to May." Another writer was distressed over an apparent glorification of the soldier in some recent Sunday-school lessons, while the spirit of UNITY is so set against militarism. Others of our readers are distressed over certain socialistic tendencies which are discovered in UNITY, and some are impatient because we do not espouse more vigorously a social program. To any and all of these charges we plead "guilty to the soft impeachment." Circumstances compel us often to reject contributions, but never to edit the thought of our contributors. In the main, the senior editor is willing to assume responsibility for the unsigned material. All the other writers come on our open platform in their own personality and are willing to assume all the responsibility incident to such appearance.

Our friend Douthit, manager of the Lithia Springs Chautauqua, has just issued an eight-page leaflet setting forth the "important facts" concerning the work done and the work to be done at Lithia Springs. We know of no place where the summer culture, which might almost be called the discovery of Chautauqua, is tried under more advanced and at the same time popular methods than at Lithia Springs. The forest tract of two hundred acres is now owned by the American Unitarian Association. It represents sixteen thousand dollars worth of property acquired for eight thousand. We learn from this pamphlet that during the ten years over twenty-five thousand dollars has been given to the inauguration and support of this movement from local sources. Of course more is needed, and, of course, more is forthcoming, but it ought to come gladly and not reluctantly. In all such ventures, he gives twice who gives promptly. It is sad to think how, in the name of financial prudence, business men are so wasteful of the most valuable capital that business men ever manipulated, viz., the capital represented

by human energies, human enthusiasm that is touched into divine consecration. Let the friends of Lithia beware of how they waste this higher capital. Prudence is never so despicable as when it strangles the voice of prophecy.

"The American Institute of Sacred Literature," as set forth in the Quarterly Calendar of the University of Chicago, gives the impression of being a formidable organization. Its learned council of seventy with its five special meetings, with its various elementary reading and correspondence courses, covering so many departments of Biblical study, offers bulletins for study, with various pamphlets and a quarterly publication. Like most of the activities of the University of Chicago, it gives the impression of an organization somewhat cumbered with many wheels, but the plain English of it is that here is most important work done in a way that must be productive of great results. We are mistaken in the possibilities of this Institute with its thirty-seven courses of "non-resident Biblical reading and and unhorse the formidable International Sunday-school Lesson activities, which almost always exemplify the wrong way of doing a right thing. The stupidity, ignorance, superstition, theological complacency and study" if it is not destined at no distant day to rout sectarian pride fostered by the "International System" in the Evangelical Sunday-schools of the world is something fearful to contemplate. It is a veritable modern juggernaut in the Sunday School, crushing the mental life and spiritual sensibility out of millions of children. Again we welcome the "American Institute of Sacred Literature" as the harbinger of a better way.

Again the question of vivisection is agitating Congress and the medical profession. It is a difficult question. Doubtless the principle of vicariousness is deeply embedded in the law of progress, which on every hand constantly demands that the lower life shall be sacrificed for the higher. Doubtless also much new light has been thrown upon obscure anatomical subjects and hidden hygienic secrets by the experimentation of the wise upon living tissue. That some suffering should be visited in order that much suffering may be avoided seems to be a safe principle, and still these are dangerous admissions, for the temptations to the curious are great, and the opportunities to the unscrupulous and the unsympathetic afforded by an unguarded vivisection are something terrible to contemplate. We are glad, then, to note what seems to us to be the wise and humane attitude concerning this matter taken by Dr. G. G. Taylor, of Grand Haven, Mich., in the October number of the *Chicago Medical Recorder,* which lies before us in pamphlet re-print. Admitting the legitimacy of vivisection within certain realms, he urges that it should be a privilege granted only to the "skilled anatomist and physiologist; that anesthetics should be employed whenever possible, and that repeated experiment after the physiological or other fact has been established is unjustified." To which we would like to add the rule, which we believe obtains at Cornell, "never under any circumstances, unless the experiment actually requires it, should the subject acted upon be allowed to return to consciousness, but the painless mutilation must be carried on into painless death." We would further urge that anti-vivisection agitation and legislation represents not the unscientific spirit, but is itself a product of science. It is the result of the higher understanding of the laws of life and the sanctities connected therewith.

The Death Roll of 1902.

We are too near to see in proper perspective the comings and goings of this twelve months' procession of human life with its joys and woes on this petty globe as it swings in the incomprehensible mazes of the celestial dance in the field of infinity. One human mind, however impartial, cannot estimate the relative significance of the men and things that form the woof which 1902 has woven into the warp of destiny, the finished product of which we call history. But it may be profitable, even at this short perspective and with these human eyes, to pause a moment at the end of the year, and ask what great things have happened and what noble souls have brought about these happenings.

Let us call the roll of the time-defying dead of the year just gone, the names of those gone who still remain.

In the realm of letters, John Howard Bryant, the sage of Princeton, the serene pioneer, poet, philanthropist, liberator, yoke-fellow of Lovejoy and Lincoln, worthy brother of William Cullen Bryant, who went to his rest in the fullness of ninety-four years; Horace Elisha Scudder, for some time the diligent editor of the *Atlantic Monthly,* a conserver and contributor to the literature of his time; Richard Maurice Bucke, the humanitarian, the daring theist who wrote "Cosmic Consciousness", interpreter and biographer of Walt Whitman; Francis R. Stockton, the magician of the short story; Bret Harte, the Homer of the Rocky Mountain mining camp, the biographer of the American Odysseus, the crafty-hearted gold hunter; Paul Leicester Ford, whose sad going hence reminded us that the incumbrances of a rickety frame and a princely inheritance are not insurmountable obstacles to the genius that demands diligence and hard work; Lord Acton, the great English scholar, Professor of modern history in Cambridge; Frank Norris, the rising star from whom we had begun to expect the long-promised American novel, but the star was quenched as if by an unexpected celestial catastrophe when it was scarcely above the horizon line, just as it was beginning its voyage in the high astronomy of mind; George Alfred Henty, the despair of the critics, the delight of the boys. The Henty books, perhaps a century of them, have put in their work in spite of the protest of librarians and in defiance to the distrust of the critical teacher and the discriminating mother. And lastly, our own Mrs. Catherwood, the school mistress, who was first to demonstrate that Illinois and its adjacent territory, the land of corn and pork, is also the land of romance, the home of adventure, the cradle of love and heroism, as kindling to the susceptible heart and to the mind that

is appreciative as the heather-trimmed Scottish glens or the towered banks of the Rhine.

In the realm of Art, the year's death roll includes the name of Edward Clark, the architect of the national capitol, who died in his eightieth year; Thomas Sidney Cooper, the English painter, who exhibited at the Royal Academy for sixty-seven consecutive years; Charles L. Tiffany, the merchant artist prince of New York, who did so much to ameliorate the stained glass atrocities in American conventicles by showing that the clear ray of the sun is beautiful enough in any room unless there is an artist to weave the delicate rainbow strands of color; Hendrick Willem Mesdag, the Dutch painter whose sea scenes of the Holland room in the Art Building of our Columbian Exposition so entranced us; Vibert, the great French painter, and Tissot, the French artist, who gave so many of his years to art-interpretations of the Gospel story, perhaps the last great artist who will ever try to paint angels, transfigurations, and other supernatural incidents into the realistic landscape of Palestine.

The stage mourns the death of James Doel Highlands, the oldest actor in England, who last August fell asleep in the ninety-eighth year of his age. He was preceded a few days by Mrs. Eliza Young, the oldest actress, who had reached her ninetieth year.

The industrial world may well take note of the death of John B. Sherman, the founder of the Union Stock Yards of Chicago, of Colonel Julius Estey, the famous perfecter and manufacturer of the cabinet organ, and of Potter Palmer, one of the makers of Chicago. He will be remembered as one of its earliest merchant princes and as a world-renowned inn-keeper, but he will be remembered with greater gratitude as the prophetic builder, the man who seized the great calamity of the Chicago fire as a providential opportunity, and, with the daring of a prophet, straightened and widened State street and made it possible for it to become one of the great, perhaps some day the greatest, shopping row in the world. Add to the sagacity of the tradesman, the prophetic foresight of the builder, the quiet hospitality of the landlord, the thoughtful consideration for subordinates, employes and dependents, the modest citizen, the independent in politics, and the serene Quaker in religion, and you have our Potter Palmer, who, again I say, deserves a place among the few great builders of Chicago. To these we must add the names of Royal E. Robbins, founder of the American Waltham Watch Company, consequently the great watch-maker of the world; Hector A. Holmes, of Austin, Minnesota, the inventor of the twine-binder, without which the great wheat fields of the great Northwest could never have been harvested; and Herr Krupp, the great iron master of Germany, the peace man who was the cannon-maker of the world, who justified his horrible output on the sincere and very popular, though, we believe utterly mistaken theory that war is to be terminated by the perfection of war's enginery.

In the professions and the humanities let us speak reverently and gratefully the name of Thomas Gallaudet, the benignant instructor of deaf mutes, of Mrs. John A. Foster, the "Toombs angel" of New York, God's messenger to those in prison, and of our own inspired and inspiring Colonel Parker, product and prophet of the common schools, the champion of the child, the sworn defender of two classes of unfortunate children. Which of these is the more to be pitied—the unfortunate child of the poor, whose life is saddened for want of privileges, or the over-fortunate child of the rich whose life is suppressed, smothered, embittered, or hopelessly superficialized by over-blessings, by unkind kindnesses, is a problem which will take another fifty years of pedagogical study and laboratory investigation of the Colonel Parker kind to solve.

Among the clergy, the Mother Church of Christendom has lost at least three great prelates this year; Archbishop Croke, closely identified with the Nationalist cause for nearly half a century, Cardinal Ledockowski, Prefect of the great propaganda college at Rome, and our own venerable Archbishop Feehan, whose work has extended beyond the range of his own church and whose name is beloved in Chicago by representatives of all classes and creeds, for was he not the founder of Feehanville, the home of homeless boys, a refuge for the waif, a city of orphans, an adjunct of justice recognized by all the courts of Chicago?

The Methodist church has lost its great missionary bishop, William Taylor, who has been ranked with Father Xavier and Adoniram Judson, the great missionaries of Christendom. He began his career as a street preacher in San Francisco, he ended it as spiritual primate of the Dark Continent. To his personal influence was ascribed the conversion of six thousand souls in Australia, and seven thousand Kaffirs learned to revere him as their spiritual father—a record which, even under the most radical and rationalistic of psychologies is one of sublime significance and measureless import. He defied miasma, penetrated jungles, was a very Daniel in his familiarity with wild beasts; he could and did, with his own axe and whip-saw, convert trees into lumber, and, with a few more tools, change the lumber into houses. The world is not yet through with its need of such missionaries.

London has lost its two greatest pulpit powers—Hugh Price Hughes and Joseph Parker, both of them Independents, Non-conformists; both of them wearied of theology, enamored of sociology; both of them gifted with the power of interpreting religion in terms of social integrity and civic needs.

New York has mourned the death of its venerable Doctor Cuyler, and London of Newman Hall, both of whom had long passed the limit of four score years and ten.

Our Jewish co-religionists have lost the chief Rabbi of the conservative school in the United States—Jacob Josephs, whose obsequies in New York were a social revelation and afforded an opportunity to measure not only the numerical but the religious and ethical potency of a people still under-estimated, too often socially ignored and sometimes despised without cause.

In compiling this list the name of John Henry Barrows must not be forgotten. His long service as pas-

tor of the First Presbyterian Church in Chicago and his short but successful career as President of Oberlin College, gave him an enviable reputation. But he will be remembered in history as the President of the Parliament of Religions, in which capacity he builded wiser than he knew; when vision failed him his sagacity held him in stead. Largely through his suavity and social skill were those world elements which came distrustful of one another fused into cordial companionship and mutual appreciation. They met bearing concealed weapons, each resolved not to use them unless the others opend the fight. They parted with the words of the universal prayer upon their lips and the echoes of a world hymn singing in their hearts.

Last in this list comes the name of one who was introduced to the western world, if not to his native India, through the same Parliament of Religions, and that is the name of Swami Vivekenanda, the spectacular, saffron-robed monk. Whatever were his limitations or inflations, and I think both of these were easily discernible in him, he did bring to America a persuasive voice, an eloquent tongue, and an expanding and an in-reaching message. He did bring to us of the West where men are standing knee-deep in the mud of things, the Gospel of the East which is imbedded in the very words of our ancestral Sanskrit language. It was a message of the ideal, a plea for spiritual verities, coming perhaps from those who have trusted so long to their wings that they have well-nigh lost the use of their feet. Through him fraternity—international, inter-racial, inter-scriptural, inter-creedal and universal, received a mighty impulse, and we who were careful to consider our words of praise when he was living may be glad to speak these none the less carefully considered words of praise now that he has gone hence.

Last of all come the names of those who have wrought for and through the state. What shall we call them? Not politicians, for that is a damaged term, smirched with selfishness and coarse intriguing; not even statesmen, for that implies too often national limits and a patriotism that is geographic and seeks to secure for one land pre-eminence over its neighbors. Let us think of these as civic prophets, captains of democracy, students of world-politics, workers for the elevation of the race.

Let Cecil Rhodes represent the coarser side; he was a poor representative of this high class of civic prophets. He was an idealist who went wrong. He grew drunk on the great opportunities presented by an undeveloped continent, burdened with gold and diamonds. His highest inspiration came from his dream of Anglo-Saxon domination, which dream must ever fade in the brilliancy of its own light. For before the Anglo-Saxon is fit for universal domination, the "Saxon" dough in him must be aerated by a non-Saxon leaven and the boastful "Anglo" in him must be clothed with humiliation by the revelations of science, which teaches him that the old racial distinctions are superficial, unreal and already dead. A recent university text book on the question make short matter of all this pretension which lies at the foundation of so many economic and political theorizings by speaking of the "Aryan fiction" and the "discarded race theories of the books."

We omitted from the literary list the name of Emile Zola of France, not because he did not belong there, but because he belongs still more truly in this higher list. Many of us are yet to re-adjust our estimate of Zola as a literary man. His place here is to grow. We must realize the difference between pruriency and realism and learn that facts, all facts, when properly related and kept within the boundary of facts, are wholesome, sane and ethical. Let us think of Zola as one of the civic prophets, for his great contribution—his as yet thankless service in the interest of justice and brotherhood. Let not only France but all the world do honor to the Frenchman who became the hero of justice and would have been willing to be the martyr of liberty in connection with the great French scandal and world humiliation, the Dreyfus outrage.

The death of Kalman Tisza last March brought to outsiders a new illustration of the triumph of the defeated. When in 1867 Francis Joseph, King of Austria, was also crowned King of Hungary, the Hungarian star seemed to have gone down in disgrace and Hungary was added to the long roll of submerged nations. But in less than eight years this man Tisza, who had led the opposition to the Austrian government, was Prime Minister of the new state, which position he held for fifteen years, and to the time of his death he was a shaping power. In the Austro-Hungarian monarchy the Hungarian directed the foreign policy, shaped its commerce, established a merchant marine. Four hundred and ninety-two vessels flew the Magyar colors, and this ancient people were known as the Yankees of Europe, all through the leadership of this great man who, by means of diplomacy and economic energy, regained the field lost in battle. Let the conquerors of worthy people, those who would trample upon the homes of honest and earnest souls, take warning. Perhaps this is a slow vindication of the sociological wisdom of the troublesome beatitude, "Blessed are the meek, for they shall inherit the earth."

In our own country the death of E. L. Godkin, the founder and Editor-in-Chief of the "Nation," has brought appreciation where before was suspicion. Blessed is the hand of the friend who smites our sins and exposes our weaknesses and wickednesses.

A similar revelation came to us in the death of our own Governor Altgeld. Sometimes the idealist became confused when he undertook to play practical politics, but today Illinois knows that in him we lost a high-minded civic prophet in whose heart there was always a large place for the struggling multitudes. He was one who believed that the ideal can and must be realized in the affairs of the state as well as in the affairs of the individual, and that he is the best politician and the truest statesman who hews most directly to this line, the line of principle, always the shortest distance between any two given points in state affairs.

Thomas Brackett Reed is another man to whom death brings higher appreciation, and who, as the years go on, undoubtedly will stand yet more clearly among the great men of the nation.

J. Sterling Morton, first Secretary of Agriculture, was a man proportioned for national uses. His best monument is found in the long avenues of trees that shade the once treeless roadsides of Nebraska. His most lasting epitaph will be "Founder of Arbor Day."

Where shall we classify Elizabeth Cady Stanton? Nowhere. All labels fall off of her. Agitator, reformer, statesman, philosopher, woman of letters, any one of these and more she was, for she was simply Elizabeth Cady Stanton.

Lastly is to be mentioned what is clearly the greatest name of the year, one of the great names of the century just past,—Rudolph Virchow, who has been called "Germany's Grand Old Man." He was learned in all the sciences, eminent specialist in several of them, and at the same time a great German commoner, the leader of the liberal party of Germany. For forty-two years he was one of the city councillors of Berlin, sixteen years a member of the Prussian chamber, and always opposed to the arms in that army-ridden country. More than once this legislator met and conquered Germany's "Iron Duke" himself, the helmeted Bismarck. In the Franco-Prussian war he led the Red Cross Ambulance lines into the hostile camps of the enemy. This little, under-sized, spectacled professor was once challenged to a duel by Bismarck. In some way the duel was avoided, and we may be sure that the ridicule and defeat came to the be-laced field marshal, and that honor and victory came to the man of whom it was said at Berlin, "He was four men in one," for in addition to this public service, he was a master in archaeology, a pioneer in comparative anthropology and ethnology, and his achievements in the field of medicine were numerous and striking. His eightieth birthday, October 13, 1901, was celebrated all over the world. At the Berlin festival Lord Lister, speaking for England, said: "We join in the recognition of your giant intellectual powers, in gratitude for the great benefits you have conferred on humanity, and in admiration of your personal character. You are absolute uprightness. We honor the courage which has enabled you always to advocate what you believed to be the cause of truth, liberty and justice, and the genial nature which has won for you the love of all who know you." Such commendation from such a source may well awaken in us a determination to improve our acquaintance with such a man.

These are some of the names that will go with us into 1903 to help us grow and make growth!

Is War Hell?

When men speak of war and fail to find any other terms of comparison they say, "war is hell.' But when they have done this, they have fallen short. Hell, sheol, hades, tophet, or any other name is, in the languages of the lawyers, "incompetent, irrelevant and immaterial," for war is worse than them all.

Hell, the name given to a much talked about place of torment that has been described thousands of times by persons with wierd imaginations, and the tale of the awful horrors there endured, while it has not scared people into being good it has scared them into being deceitful and untruthful; but apart from the wierd strains hell has wrought no injury, has destroyed no homes, and has never spread devastation and foul disease.

Hades, the Greek term of the region of the dead, has been made use of as though a sort of hellish concomitant, but murder, arson and rape are not enumerated in its woes.

Sheol, a Hebrew term, has figured as a sort of coworker with, or brother to that awful place, hell, but it is simply the limbo of departed spirits, and has left no battle fields or human slaughter pens in its wake.

Tophet, in Hebrew, is a term denoting any polluted or unclean place, and while mortals have shivered at the thought of becoming inhabitants of so loathsome an abode, tophet has had no enginery of war, and pestilence cannot follow in its wake.

Nay, hell in all its gruesome characteristics, and with all stories of horrors and the horrors of its associates, can only be contrasted, not compared to war. Hence, when we use the term hell we simply use a term that because of the prominence it has been given as embracing torments of the worst of the worst conceivable nature, it has approached somewhere near the horrors of war.

War is real. It is the work of mortals when every virtue of the human family is supplanted by the worst of vices, of selfishness, greediness and goulish delight at human suffering. War is the culmination of human degeneracy.

Men sometimes talk of civilized war. There is no such thing. They talk of barbarous warfare. There is no other. 'Tis wholesale murder and the promoter of all that tends to human unhappiness and misery.

Men teach that it is wrong to kill, and in support of their teachings quote: "Thou shalt not kill," which they pronounce a command written by the God of the universe, but when the tocsin of war is sounded they employ the most effectual enginery of murder known. They teach that it is wrong to steal, and again declare that they have divine authority for such teaching, but in war he who steals not from the enemy and thereby helps to cripple him, is not a worthy soldier. They teach that it is wrong to profane the name of the most high, and yet if God and good, or goodness are in any way associated, that name is profaned by every step in the unholy step in the crusade called war. They teach that it is wrong to covet that which belongs to another or others, and then go forth to appropriate the lands, the goods and the chattels and even the wives and daughters of the enemy. They profess divine authority when they teach, "Thou shalt have no other God before me," and every man who helps make war inevitable is a worshiper at the shrine of mammon. They teach, "Thou shalt not bear false witness," and yet every letter and every report must be censored that false ideas, of the enemy, of his resources, his strength and his object and aim be made to appear to a disadvantage. They teach, "Render not evil for evil, but practice the converse to the greatest possible extent. In short, there is nothing about war from the first cry to arms until the last soldier has returned; ay, until the last soldier's tongue has become silenced in death, and the stories of the sufferings, privations, etc., can be told no more, and the last official has laid down his sword and epaulets, and can no longer boast of his prowess or tell of his deeds of deviltry—there is nothing that is not the converse of the lessons which tend to inculcate good morals and encourage righteous practices.

When war is proclaimed justice, truth and all that tends to make life worth living, is forgotten and ignored; the relations between the contending factions is misstated and perverted, while the church, the professed conservator of the morals of the people, becomes only the agency of the abominations and often the recruiting station for this inhuman curse.

Is this pessimistic? Call it so, if you choose. 'Tis true.

J. H. Dundas.

Auburn, Neb.

THE PROBLEMS OF THE SCHOOL THE HOPE OF THE STATE.

IV.

The Limits of Religious Instruction in the Public Schools.

BY WILLIAM HERBERT CARRUTH, PROFESSOR OF GERMAN, UNIVERSITY OF KANSAS.

The very statement of this problem takes for granted that some religion may be taught in the public schools. But this assumption is not warranted without a careful examination of the provisions on the subject in the United States Constitution and in the various state constitutions.

These provisions display a surprising variety. Comparatively few state constitutions contain specific clauses touching the teaching of religion in the public schools. These are the constitutions of Nebraska, Colorado, Wyoming, Nevada, South Dakota, Idaho and Montana, all of which prohibit the teaching of "sectarian tenets" in the public schools, and the constitutions of Colorado, Wyoming and Idaho, which protect all children from compulsory attendance on or participation in any religious service. Kentucky goes a step further in relieving children from attendance upon a school to which their parents are conscientiously opposed. There are the only states which touch directly the subject of religious instruction in the public schools. In all other states it is permissible, *except by implication,* to teach not only as much religion as a teacher will, but to teach any particular variety of religion to the exclusion of all other varieties.

But most of the states have provisions in their constitutions which imply that government and public funds are not to be used for religious purposes, or at least not for the advantage of any one or several sects or religions or to the disadvantage of any one or several. Thus the United States Constitution forbids the enactment of laws establishing any religion. Twenty-eight states forbid the giving of any preference by law to any sect or denominational mode of worship. Twenty-five states prohibit the use of public funds for sectarian institutions or purposes, or especially the use of the public school fund for such purposes. In twenty-six state constitutions it is provided that no one shall be compelled to pay for the support of any church or minister save by his own consent. Twenty states guarantee the freedom of conscience. No State is wholly without some provision of this sort. From these and various other guaranties and prohibitions of state and national constitutions it seems justifiable to declare that the spirit of American institutions is profoundly opposed to the union of Church and State in any shape or form—to the use of the power and property of the whole people for or against the religious beliefs and institutions of any part of the people.

Facing these prohibitions of the state constitutions, it is necessary to establish, first, What may *not* be taught in the way of religion, and, next, the positive side of the question, What may be taught without transgressing the limits set by the constitutions and the genius of our institutions.

It is evident from the language of the United States Constitution that by religion is meant any certain form or organization of religion—a sect or denomination or religious grand division, but always a division. Thus the state constitutions in certain clauses substitute for religion the word sect, or denomination, or church. Massachusetts and Connecticut alone specify Christian sect. It is therefore clear that the public schools are not permitted to teach the distinctive views of any particular religion or sect. If in any man's mind his individual sect is the only true religion, if religion is unthinkable outside of it, then for him the discussion of this subject would seem to be closed; from his point of view no religion at all can be taught in the public schools.

Thus, for example, the public schools should not teach or favor such sectarian doctrines as immersion, transubstantiation, the inerrancy of the Bible, the resurrection of the body, the supernatural nature and origin of Jesus, since in each case there are numbers of religious citizens who do not accept the doctrine or who are emphatically opposed to it. The recital in state schools of the so-called Apostles' Creed, for instance, violates the convictions of the adherents of many religious bodies and is therefore a flagrant offense against the non-sectarian guarantees of our fundamental law.

Furthermore, it is equally evident that the spirit if not the letter of our constitutions forbids the teachers of the public schools to give instruction expressly hostile to any sect or religion, by name or pointed characterization to denounce, criticize or discriminate against any one or any group of religions. And this guaranty against having their religious principles assailed by the power of the government is just as valid for the adherents of the least and latest sect with only a hundred members as for the greatest denomination in Christendom. Since there are among our citizens representatives of every variety of Christian sect and of Judaism, Buddhism and Mohammedanism as well, it follows that no religious instruction can rightly be given in the public schools which contravenes or disparages the fundamental principles of any of these sects or religions.

However, it can not be conceded that all instruction is barred which conflicts with any doctrine of any sect, or directly or implicitly criticizes historically the conduct of the adherents of any religion. If, for instance, the doctrines of a church are in direct conflict with the supreme law of the land, they may not only be denounced, but the propagation of them may rightly be proscribed and excluded from the precincts of the public schools. Or if a fundamental tenet of a sect condones or commends a criminal act, as in the case of the Mormon doctrines of polygamy, the sect cannot claim immunity from criticism in historical and other classes properly dealing with the subject, any more than the offenders under the doctrine can expect immunity from punishment. Or again, if a sect should declare in its creed against the attraction of gravitation or the existence of matter or the Copernican system, it could not expect that the standard teaching on these subjects should be expunged from the public school text-books. If their demand in such directions were justified, the entire content of public education would be subjected to the whim of sectarian vagaries and there would be no elements of knowledge which could be regarded as fundamental and established. Under the shield of our non-sectarian guaranties war might be made this year on the sixth commandment and next year on the Dingley tariff and then on the multiplication table. The fallacy of such claims lies in the distortion of the notion of religion. The common sense of mankind throws such subjects out of the field of religion.

The vital question proposed is not, What may not be taught? but the positive question, What may be taught? And here again it is not difficult to reply offhand: So far as constitutional guaranties of impartiality are concerned, anything may be taught that is not hostile to any sect or religion, or to all sects and religions. This is perhaps quite equivalent to saying that it is, or should be, permissible to teach in matters of religion whatever is common to all religions and

denominations if any such elements can be found. All constitutional prohibitions apply solely to sectarian and denominational teachings. There is absolutely no prohibition in any state constitution upon religious instruction in the public schools, but only upon partisan religious instruction. It cannot be maintained on an examination of our state constitutions that they are hostile to religion. On the contrary, they show a disposition to recognize and foster it so far as justice will permit, many of them containing express admonitions for the cultivation of it. They merely attempt to guard against any alliance of the Government with any given religious party. If, therefore, we can discover any common, universal elements of religion, and if we can separate out these universal elements and teach them, it would seem that we shall be able to give a definite and satisfactory reply to the positive side of our inquiry.

We cannot proceed without undertaking to say what religion is. And for our purpose we must have a definition that will apply not merely to some certain religion, but to any possible religion, which will be applicable to everything properly known by the name, yet at the same time not be marked by any distinguishing features of one religion or of a certain class of religions. Indeed, our definition should be broader than this, for it must include the religion of those who do not adhere to any organization.

It will be interesting, and possibly it will help toward our desired generalization, to gather a few definitions that have been made by others. It will be found that they vary considerably and are vague and untheological in form.

The 37th Psalm implies that an adequate religion is comprised in the precepts: "Trust in the Lord and do good." The prophet Micah expands this slightly: "Do justice, love mercy and walk humbly with thy God." In Acts X, Peter is represented as saying that "he that feareth him (God) and worketh righteousness is accepted in every nation." Jesus said emphatically that the whole law and the prophets are comprised in loving God with all one's heart and the neighbor as oneself. These are not, to be sure, expressly definitions of religion, but of the requisites for being pleasing to God. We assume that this is the same as being religious, and believe that there will be no dissent on this point.

The apostle James is the only Bible writer who defines religion in express terms: "Pure religion and undefiled before our God and Father is this: to visit the fatherless and the widows in their affliction and to keep himself unspotted from the world."

Mux Mueller found the common element of all religions to be "the secret yearning after the true tho' unknown God." Theodore Parker made a definition that comes near to being adequate and universal: "Religion is the coördination of my will with the will of God—with the ideal of my nature." M. J. Savage's definition is much like Parker's: "Man's effort to get into right relations with God." Mohammed defined religion as comprising "Faith in one God, submission to his will, trust in his providence, good will toward his creatures." Schleiermacher defines religion very simply as "Man's sense of dependence on God."

It will be observed that all of these definitions except that of James carry as a more or less clear antecedent presumption a knowledge and recognition of the being of God, and as a chief or sole element the right relation of the individual to him. The definition of Max Mueller does indeed take into consideration the soul that is not clearly conscious of a supreme being—"a yearning after the true though unknown God"—and that of Theodore Parker offers a substitute phrase which would concede religion to one who could make no affirmations regarding God.

So long as in our definition of religion we insist upon the recognition of a personal supreme being, we exclude great numbers of the sincerest and devoutest souls that ever lived. To most people the word God involves a precise and pronounced conception of personality, and this contains the seed of all dissension and all sectarianism. The Lord of heaven and earth, in whom we live and move and have our being, dwelleth not in temples made with hands. No sooner do we locate him in our particular temple than we have created an idol in the eyes of our neighbors. And if my neighbor regards my God as an idol he will think my religion false and will not submit to have my heresy taught to his children at his expense; for plainly, if any religion is to be taught in the public schools, it must be the true one.

Can we, however, teach not *a* religion, but simply religion? Can we meet the scruples of those sincere people who think they have no religion because they cannot understand and appropriate your religion or my religion? Who say with Schiller:

"What my religion? thou askest; of those that thou namest, none.
The reason, thou'dst know? 'Tis simple. Because I've religion."

Is there a common essence in all religions, and can it be extracted and imparted? If not, then we must admit that we are nonplussed and our inquiry brought to naught, for in teaching religion we shall always be teaching some particular religion and consequently be infringing upon the rights of some taxpayer who does not agree with our views of the subject.

From the definitions already cited it would appear that religion is a fairly simple matter but for the conception of the supreme being that is involved in most of them. If we can only eliminate the name that carries with it so much of theology, without eliminating the reality for which it stands, we shall have taken a step toward the solution of our problem.

Now, if we look calmly and clearly at these definitions derived from such different sources, and strip them of all assumptions regarding things unknown, I believe that we can reduce them all to this:

Religion is the longing of the human soul for harmony with the spirit and tendency of the universe.

If it be objected that there are some who see no spirit and tendency in the universe, yet it is doubtful whether there are any who have not at least some blind longing for such a spirit, though they may be far from expressing their longing in any such abstract phrase—who do not "seek, if haply they may feel after and find" it. From the primitive savage to the supreme sages who are the light of the world, men have faced the universe and wrestled for an understanding of it, have groped after the threads of order, the soul of good which their instinct told them was at the heart of the seemingly heartless evil of their environment. And more and more they have found it, have rejoiced in it, adored it, striven to adapt themselves to it. They have tried to get the course of the universe and sail with it. And so we may hold to our statement: Religion is the longing of the human soul for harmony with the spirit and tendency of the universe. "Walk humbly with thy God" means this if it means anything. To "love the Lord with all one's heart and mind and soul" means just this. Mohammed's "faith in one God and submission to his will and trust in his providence" is clearly but an expansion of the same notion. Parker's definition, "the coördination of my will with the will of God," is exactly the same thought, and so is Max Mueller's "yearning after the true though un-

known God," while it provides, as we must, for the hungry soul which has as yet no clear vision of what it yearns for.

If we are right in thinking that we have here grasped the soul and common element of all religions—if we have extracted pure religion, instead of dealing with *a* religion, there remains only to ask, Can this be taught? and if so, How is it to be taught?

The longing itself does not need to be taught. Happily that is inherent in the human soul. It gropes and reaches out for the spirit of order before it knows that such a spirit exists. In infancy and early childhood the soul apprehends the spirit of the universe in the love of parents and parent-like teachers. Through this love it knows, in this love it basks, by this love it is led. But with maturity and reflection and self-consciousness comes the need of wise guidance; the soul must learn to rely on itself.

A glance will show that there are at least three distinct elements involved in this longing for harmony with the spirit of the universe. To *see* the spirit of the universe, to *enjoy* it and to *live* in harmony with it—this is religion. Every human soul is endowed with the capacity for this religion—is naturally religious. To the thinking being the development of this capacity will come, then, in three phases. First, the apprehension, thro' study, of the tendency of the universe. Second, the natural sequence of this apprehension: joy, marvel, worship of the harmonious order revealed to the mind. Third, the conscious effort to shape conduct in harmony with this order and this tendency. Knowledge, feeling, conduct—these are the elements of a religious life. The teacher who is to teach religion, then, must understand something of the spirit of the universe—must apprehend at least a portion of that splendid arc, and be able to impart the knowledge to his pupils. And he must himself live in harmony with that spirit; his life must be an illustration of his teaching.

Is this too difficult a task for the average teacher? I think not. Faith has always had glimpses of "the great world's altar-stairs" sloping "through darkness up to God." Science has climbed many of the steps and set her torches there. We know, and can show, the "tendency to mount and meliorate." The intelligent study of the universe reveals the one increasing purpose that runs through the ages. This will constitute the foundation of our teaching of religion. We can begin with comparatively young children to demonstrate the unity of Nature—to teach the simple cosmology of universal interdependence, to show how "all are needed by each one," and that "if one member suffers all the members suffer with it."

And to older pupils the splendid crescendo of the law of survival can be revealed—from mere accidental adaptation, through physical force and cunning to Love, the recognition of the validity of the Golden Rule—itself revealing the sweep of a greater arc of harmony beyond this bourne of time and space.

And in the study of individual life, in plant and beast and man, are to be learned wonder and reverence and patient toleration of our fellow creatures.

When these are studied in their relations to one another a hundred fields are opened in which one sees, or longs to see, harmony and the fulfillment of the great law of improvement through mutual helpfulness, and which can therefore be taught religiously, "as unto God"; for example: Landscape gardening, horticulture, forestry, stock-breeding, race-building, Christian sociology.

Finally in literature and history—which are the record of men's indignation against wrong relations with the universe, of their struggles to make these wrong relations better, of their joy and gratitude for right relations—in these the power that makes for righteousness appeals for sympathy and recognition on every page. The heart of youth responds almost without solicitation and altogether without spur. "When duty whispers low, 'Thou must,' the youth replies, 'I can.'"

In a word: Religion is to be taught through Interpretative Cosmology, which shows first of all a beautiful and unitary universe. And then through Interpretative Natural History, which shows the upward-striving instinct of all life. And finally through loving, religious enthusiasm for the noble deeds and beautiful thoughts of those men who have themselves felt the thrill of the world spirit in their blood and have sought to get in touch with it and to accord with its deeper tones.

If religion is the longing of the human soul to live in harmony with the spirit and tendency of the Universe, the task of religious education is, in a word, to discover and point out the harmony and beauty of that spirit, while the natural instinct of the youthful soul will be obedient to the heavenly vision.

But doubtless someone will say: Getting into harmony with the spirit of the universe is a mere pretty phrase, a glittering generality; repeating it will not make men righteous or religious. Which is true, in a measure. It is much easier to long for a harmonious chord than to strike it on the instrument. The first can be felt in the soul. For the second, time and training are necessary. The practical adjustment of the daily life to the higher harmony requires patience and wisdom and experience. The reasons for the imperfect approximations which constitute our social ethics must also be understood and assimilated. This is the third phase of our religion: conduct.

Of the three phases which I have pointed out: Knowledge, feeling, conduct, the second alone constitutes in the minds of many the essence of religion. It is this phase which is especially cultivated in churches, and which must continue in the main to be cultivated there. This fact has led to the lamentable separation of religion from knowledge—science—on the one hand, and from conduct—ethics—on the other hand. Sound religious feeling must be based upon sound knowledge, and sane religious feeling must eventuate in conduct. Applied morals must constitute a portion of our course in religion all the way through. But after all, the prime thing is to learn to see the beauty and harmony of the universe, to know that peace and joy are found only in adapting ourselves to that harmony, to understand that the mighty, noiseless engines of the Cosmos are smoothrunning vehicles for those who keep their own place in the mechanism, but remorseless avalanches to such as carelessly or wilfully step out of their own paths and across those where the great wheels run.

At the bottom of all, to be sure, must be Love incarnate in the teacher. A loveless teacher is a blasphemer against the Holy Ghost. To impart religion it needs teachers who have learned to see in Nature the living garment of God, and who can lead children to see in like wise through their eyes; wise teachers, who have learned to recognize the upward trend of things, even the heart of goodness in things evil, and who have the gift to lead young people through the dark vales of doubt and pessimism into the light of useful and happy activity.

To be more specific and practical in my suggestions of how the end here proposed is to be attained, I will embody them in the following three points:

1. Much greater stress and estimation to be laid upon sound character and high, consecrated spirit in the teacher.

2. Elementary science, history and literature to be taught interpretatively, so as to show the beauty and order and law-full-ness of the universe, and not merely as dead facts and wit-sharpeners.

3. Applied ethics, based upon the history of the universe, to be made a distinct branch of study in all grades of the public schools.

These are some of the fundamental features of religion which can be taught or imparted in the public schools without infringing upon the rights of any taxpayer. These can all be taught without a hint of dogma or sectarian bias, without even revealing the denominational sympathies of the teacher. I am not unaware that these ends are being pursued already in some of our most progressive schools. It is to be desired that they be recognized and proclaimed as foremost ends in all public school instruction.

THE SUNDAY SCHOOL.

Second Series—A Study of Special Habits.

By W. L. SHELDON, Lecturer of the Ethical Society of St. Louis.

CHAPTER XII.

AMBITION.

Proverbs or Verses.

"Ambition is as hollow as the soul of an echo."
"Ambition is the last infirmity of noble minds.
"Ambition is the way in which a vulgar man aspires."—*Beecher.*
"Ambition, thou powerful source of good or ill."—*Young.*
"Black ambition stains a public cause."—*Pope.*
"By jumping at the stars you may fall in the mud."
"He that cuts above himself will get splinters in his eyes."
"He would fain fly, but wants feathers."
"There is no eel so small but it hopes to become a whale."—*German.*
"Vaulting ambition o'erleaps itself."—*Shakespeare.*
"He that will not strive in this world should not have come into it."—*Italian.*
"He who strives to do, does more than he who has the power."

"If I were a cobbler, I'd make it my pride,
The best of all cobblers to be;
If I were a tinker, no tinker beside
Could mend an old kettle like me."

"If what shone far so grand,
Turns to nothing in thy hand;
On again! the virtue lies
In the struggle, not the prize."

"He who does not improve today will grow worse tomorrow."—*German.*

Dialogue.

Suppose a boy or girl in school is working very hard indeed, trying to do better than any of the other boys and girls, so as to get ahead of all of them, if possible. What would you call that?

"Showing off," you say; "trying to be smart; wanting to get favor with the teachers." True, those might all be motives for such conduct. But that is not what I mean. What is the one habit that would explain it; a big word of three syllables? "Ambition?" Yes, that is the word I am thinking of.

And now that you have spoken of it as showing off, evidently you do not think much of such a habit. "Well," you add, "it depends a good deal as to what one is ambitious about, or what the real purpose of the ambition may be."

You assume, then, do you, that there may be more than one kind of ambition, so that sometimes it may be a good habit, and then again it may be a bad habit? In this special case that I mention, what was it that made you speak rather slightingly of the *motive.* The language you used was most contemptuous.

"Why," you explain, "all that boy or girl was trying to do was just merely to get ahead of the others. And this would not be the very best sort of a purpose to have."

Yes, but stop a moment and reflect. Is that not just what you do when you play? When you are at a game, do you not try to get ahead of others? Is not that a form of showing off? "True," you admit, "but then, that is play."

You mean that the motives should be different according as the effort applies to play or to work? I certainly agree with you. You believe, then, that merely trying to "show off" in one's work is not a very fine sort of a motive or a high sort of ambition?

But would not that be a spur, for example, to urge the boy or girl on to very hard work, and so make them very studious and help to develop habits of study?

"It depends," you answer, "on what kind of persons the other boys and girls are; if they do not amount to much, are not very studious, or have not much mind, then it may be very easy to pass ahead of them and to shine, even without the habit of study."

You evidently do not approve of the motive of ambition as a habit of showing off. But tell me, in what case would it really imply a good habit? "Why," you point out, "if we try very hard to please our teacher or our father or mother, because we are fond of them and want to have them think well of us."

It is certainly a nice and beautiful distinction you make between the motive to get ahead of others, and the desire to win other people's approval. But can you suggest another form of ambition? What do we have in mind sometimes when we say that a man is trying to rise in the world?

"Oh," you answer, "it may mean trying to make money." Yes, but make money for what purpose? I ask. "Why," you continue, "it is when the money is desired so that one can have more position or be more of a person, have more influence."

How would you describe, for instance, the boy or girl who is supposed to have a good deal of influence? "It would be the one who was a kind of leader," you add, "one who was ready with suggestions as to what to do; the one who can take the lead in play, propose games; or the one who has ideas or opinions, and can make those opinions accepted by others."

And do you think it would be quite right for a person to be ambitious to have influence in that way? Would it be the same as trying to show off or to get ahead of others?

"No, not exactly the same thing," you tell me; "in having influence one may be doing a service, helping others. If one knows more than they do, one can be a guide to them."

Then you think that ambition as a desire to be of influence, may after all be a good and true motive, while the mere effort to show off is otherwise.

But when you hear a person spoken of contemptuously or with indignation, as being very ambitious, what usually comes to your mind? What sort of persons in history are usually considered to have been the amibtious ones? "The conquerors," you suggest, "the soldiers, the men who have been tyrants or ruled over others."

Yes, that is the phrase I am thinking of: "Ruling over others." Bad ambition may imply just the sheer habit of trying to rule. But what is the difference between this and having influence over others?

When you seek to influence a person, what do you appeal to, usually? You would not strike him, would "No?" Why not? "Oh, laughing would prejudice "No?" Why not? "O, laughing would prejudice him against us," you say, "instead of influencing him."

But what would you do? "Why, we should speak to him, talk to him, argue with him." Then what is it in the person that you appeal to? "His mind," you answer. Yes, in trying to have influence over a person, we aim to reach his mind, and so to make him think and feel as we do.

But do you fancy you would try to do it in this way if you felt sure you were in the wrong; if you knew

you were mistaken? "No," you admit, "we do this because we are convinced that we are right."

Then the form of ambition which seeks to have influence over others, really means, does it, trying to have the right or the truth influence *them* just as you think it influences *you*.

When, however, a person is ambitious to rule over others, does he appeal to their minds? "No," you say, "he wants that others should obey whether they agree or not. He desires to control others."

What is it that the tyrant, then, most enjoys? "He likes to command people; to make them obey." And how does he accomplish it? By helping the person, by influencing his mind?

"No," you assert, "more often he does it by conquering him, injuring him." Then bad ambition, you imply, is of a kind that tends to injure people. It is the desire just to rule over them whether right or wrong.

What, then, is the thing we say the ambitious man, in so far as his motive is bad, most cares for? Can you suggest the word? It has only five letters in it and begins with a "p." "Power?" Yes. Bad ambition cares mainly or only for power.

Now to come back to the other kind, the good ambition. Take the example we spoke of at the outset, the boy or girl who is studying hard. "Why," you say, "if the desire is to win the approval of older persons or one's teachers, then it is worthy." But can you suggest any other still higher kind of motive, than just seeking for the approval of others?

What if, for instance, a boy or girl did not study hard, but only tried to look as if he were doing so, and in that way won the approval of the teachers or his elders? "Oh," you continue, "that would be sham or make-believe. It would be a kind of lie."

What, then, would be the true sort of ambition at the bottom of all, in the desire to please your teachers or your elders? "Why," you explain, "It would be the effort to improve ourselves."

But do you see any resemblance at all between this and the desire of trying to get power, the bad kind of ambition you spoke of? "Oh, no," you assure me, "of course they are quite different."

I am not quite sure about that. Is the boy who is trying to improve himself not trying to get power? "Yes," you admit, "he may be trying to get power over himself, or the kind which comes with knowledge." Then you see, after all, good ambition is also a desire for power, only of another kind.

I remember having seen a line from an English poet that ran as follows:

"Ambition, thou powerful source of good or evil!"

What sense do you make out of that, or does it mean anything at all?

"Why," you tell me, "it implies just what we have been saying, that sometimes ambition may be good and then again it may be bad."

What was the bad kind? "The desire just merely to rule over others or, to shine more than others?" Yes, and what was the good ambition? "Oh, the wish to improve one's self."

But do you think that one can have too much of the good kind, too much desire to improve one's self? "We don't see how that is possible," you continue.

Then let me quote another proverb and will you tell me whether you notice any reference in it to the point we are discussing? It reads this way:

"By jumping at the stars you may fall in the mud."

Do you see how anyone could do a silly thing like that? What allusion do you recognize there to the subject of ambition? "As to that," you say, "it means aiming too high, trying to reach a point beyond one's capacities."

Did you ever hear of people who fancy they have certain gifts when they do not have them? Could you imagine a person trying to become a great artist, to do wonderful things in painting, for example, when not really having any capacity in that direction?

Would such ambition be wrong? He would be trying to improve himself, to make himself a great painter. "Oh, yes," you exclaim, "but then he could not succeed because he has no gifts in that line."

And what usually becomes of such persons, who try to do things quite beyond them? "Why," you explain, "they usually fail to do anything at all, or make themselves laughed at."

And now do you see any sense in that proverb? How would you describe the person who jumped at the stars? "Why," you point out, "it would be the one who tried to achieve something he was utterly incapable of, or not at all fitted for."

Points of the Lesson.

I. That ambition may be good or bad according to the motive behind it.

II. That bad ambition means the desire to get power over others whether it is good for the others or not.

III. That bad ambition means striving after glory, whether one deserves it or not.

IV. That bad ambition means trying to be as important as others or to rise above others by trying to do what one is unfit for or quite incapable of.

V. That good ambition implies the effort to improve one's self, so as to achieve all that one is capable of.

VI. That good ambition means the effort to get influence, so as to be of service to others.

VII. That good ambition tries to win influence over the minds of people rather than to have power over people themselves.

Duties.

. We ought to try and improve ourselves, so as to make the best use of the gifts with which we are endowed.

II. We ought to try to be of influence in the world, so as to be of service to others.

III. We ought to care for power only in so far as we can do the most good with it.

IV. We ought to strive for the esteem of others, if it is an esteem we deserve.

Further Suggestions to the Teacher.—If thought best, this lesson could be divided into two parts, one session being devoted to "bad" ambition and the other to "good" ambition. It must all depend on the interest in the subject displayed by the members of the class. Opportunities for illustration through biography are manifold. A story of some life could be given, where complete failure had occurred through overreaching one's self in "vaulting" ambition. And then on the other hand, by contrast another life could be brought forward, where the ambition was of a good kind, in the effort to be of real service to the world. Care must be taken not to throw contempt on the desire for the esteem of others. This would be pushing the spirit of resignation too far. More is accomplished if we emphasize the importance of putting one's power or influence to the service of others, and not seeking it just for its own sake. Love of power as power is what we most wish to condemn in dealing with the phases of good and bad ambition. Inasmuch as the desire for achievement is supposed more often only to apply to men, it might be well, on the other hand, to bring out the good side of this ambition as it has shown itself in woman. In order to do this, there is an excellent example in the life of the artist or great animal painter, Rosa Bonheur. The teacher might sketch the career of this woman in some detail, telling of her methods of work, the course she pursued in order to perfect herself in her art, the patience and persistence of it all, the love she had for art itself and its ideals, the simplicity of her life, and her devotion to the one purpose before her. It all makes a beautiful and most effective narrative. A few pictures could be introduced in connection with the story, especially the beautiful one where she stands

with her arm resting on the head of a calf. It would be well also for the boys to learn of this biography, in order that they may appreciate better how woman may likewise be capable of great achievements and win renown and glory, if she has the right kind of ambition.

THE STUDY TABLE.

Edward Everett Hale's Latest Book.

Dr. Hale has written a very entertaining book. The effect is not so much like reading him as like hearing the grand old octogenarian talk, with signs of failing memory here and there, inaccurate in many particulars, with almost as many prejudices as opinions, but just tingling with vitality and touching a thousand interesting matters in an extremely vivid manner. "Memories of a Hundred Years" may seem a doubtful claim for a man who is not yet quite eighty-one, but in fact Mr. Hale's memory is quite as good for things that happened before he was born as for those since at any time. Then, too, for well nigh half his book his memories are memories of memories, and these always offer a delightful field. It has been agreed that the main haunt of Scott's successful work is neither his own time nor that far removed from it, but the time a generation or two before his own, of which he had a traditional knowledge. But it is not as if facts were hard, unmalleable things for Dr. Hale. The habit of his mind is so much that of the fictionist that the boundary line betwen his facts and fancies is always a wavering one. Every little while he says, "I think," or "I believe," and then we know that he is consciously drawing on his imagination, but his unconscious aberration from the straight and narrow way of literal exactness is more common.

Dr. Hale's life has been very rich and full. He has mixed with distinguished people and with great events and his recollections and impressions have the sharp tang of his incisive personality. He does not have to try to be amusing in order to be so. His extravagance and his dogmatism are an unfailing resource. Moreover, his art of putting things is excellent, his manner of writing a continual satisfaction and delight. But those are most fortunate who bring to his pages the corrective of a surer knowledge than they habitually express. Particularly novel is Dr. Hale's conception of Jefferson as a mere nonentity. We are actually invited to believe that Philip Nolan, a filibuster and horse thief of the southwestern country, was a more important person. This was not the Philip Nolan of Dr. Hale's "Man Without a Country," but his namesake, whose name Dr. Hale unconsciously borrowed for his story. Dr. Hale would have his statue set up in Texas, and also in Washington in the gallery of heroes. But such honors would be mean in comparison with those done him here. Dr. Hale is severe with those who before Webster's "Reply to Hayne" did not appreciate Webster's doctrine of the indissoluble Union. Well, Webster was one of them. For a bit of perfervid nullification see his speech of Dec. 9, 1814 (heretofore unpublished), in the just published "Letters of Daniel Webster," edited by C. H. Van Tyne.

The Quest of Happiness.†

There is nothing wrong with the main purpose of Dr. Hillis' book, which is to show that happiness does not consist in the abundance of things a man possesses, but in "the blessedness that comes through obedience to the laws of God." This purpose is carried out with much elaboration in the course of seventeen chapters. To each chapter there is an allegorical fore-word, which is not particularly attractive, and may be safely skipped. Most allegories are like Mrs. Partington's "allegories of the Nile"—things to keep away from. There is hardly a possible aspect of Dr. Hillis' subject that he does not touch. His chapters touching the seeking of happiness through wealth and books and conversation, the ministry of nature, art, and so on, abound in interesting and valuable suggestions and illustrations. There is all the habitual fullness of Dr. Hillis' literary allusiveness, with perhaps more than ever of his rhetorical effusion, running sometimes into a mush of oversweetness, and there is an unpardonable amount of inaccuracy of various kinds. If. Dr. Hillis could by lessening the amount of his discursive reading increase the accuracy of his countless references to books, the gain for him would be immense and his readers would be much advantaged. It is difficult to conceive the kind of mental constitution which permits the transformation of Bryant's water-fowl, screaming among his fellows, into a skylark singing divinely in the upper air. This may be the worst of Dr. Hillis' divagations, but there are many that are almost as bad, and he cannot consider too seriously the advantage that would accrue to him from a more meticulous habit of quotation and allusion. The substance of his book is far too good to be obscured by these incidental blemishes.

A Book for Mothers.†

This book is in line with those of Dr. Mary Wood-Allen and other writers of purity books for the young. But its scope is broader, as it deals with all matters of personal health and cleanliness. Its commendable aim is to teach children the laws of life in their bearing on every-day experiences. The style is clear and graphic, the language simple, the tone refined and reverent.

There is a "writing-down-to-the-child's-comprehension" effect that may be resented by the youthful reader. The book would do most good used as a suggestive aid to parents and teachers in presenting its truths to children in personal talks. But personal talks on such subjects, especially the subjects of birth and sex, are too much evaded by parents and teachers. Some good may be done by using the book as its author intended, by reading from it to the child, or allowing him to read it for himself. Unquestionably its contents are facts that children need to learn sooner than most of them do. A serious fault of the book, which is also a curious inconsistency, is that it excuses the parent's impatient and snubbing answers to the child's questionings, and upholds the practice of deceiving children by false explanations. Fairy tales are an essential of culture, but they should never be told as facts.

Another serious fault is the author's setting up special Providence in place of law, as in the statements that perhaps the reason why God sends such precious things as babies to bad people is because that is the only way to make them good, and that many good people want to be parents but God does not let them for some good reason that nobody knows. M. T. O.

"Good management is better than a good income," but both together are better than either separately.

"The best is cheapest in the end," if the end be not too far off.

"He knows much who knows how to hold his tongue;" he would know much more who could curb a woman's.

*"Memoirs of a Hundred Years." By Edward Everett Hale. Two volumes. New York. The Macmillan Company.

†"The Quest of Happiness. A Study of Victory Over Lifes Troubles." By Newell Dwight Hillis, Pastor of Plymouth Church. Brooklyy. New York. The Macmillan Company.

†"A Book for Mothers." By H. A. Guerber. Dodd, Mead & Co. $1.20 net.

THE HOME.

Helps to High Living.

SUN.—To the receptive soul the river of life pauseth not, nor is diminished.

MON.—No man is matriculated to the art of life till he has been well tempted.

TUES.—I would never choose to withdraw myself from the labor and common burden of the world.

WED.—The only failure a man ought to fear is the failure of cleaving to the purpose he sees to be the best.

THURS.—The right word is always a power, and communicates its definiteness to our action.

FRI.—When gratitude has become a matter of reasoning, there are many ways of escaping from its bond.

SAT.—Where women learn to love each other, men learn to smother their mutual dislike.

—*Geo. Eliot.*

Life's Ladder.

"Step by step we mount the ladder,"
Doth the Turkish proverb read;
And a double truth it teaches
To the one who stops to heed.

Fear you not, nor faint, nor falter
As life's steps you seek to scale;
He who constant climbs, though slowly,
Cannot of his purpose fail.

—*Boys' Brigade Courier.*

A Soldier's Patriotism.

In patriotism of the highest order there is not a vestige of selfishness. It willingly surrenders comfort, possessions and life itself for the sake of its country. The soldier in this oft-told story was a true patriot.

In the Franco-Prussian war, a French gunner was commanded by his colonel to fire on a small house which was believed to be a nest of Prussians.

"Try it with a shell, my man," said the officer.

With pale face Pierre obeyed. He sighted his piece deliberately and accurately, then fired it.

"Well hit, my man, well hit," said the officer, as he looked through his glass.

"That cottage could not have been very solid. It's completely smashed."

Turning round he noticed a tear stealing down the gunner's cheek. "Why, what's the matter?" he exclaimed, roughly.

"Pardon me, colonel," was the answer; "it was my own little house—everything I had in the world."—*The Well Spring.*

Pilfering the Intangible.

The meddlesome fingers of little three-year-old Ruby were so often where they ought not to be that if anything was missing, she was usually suspected at once. When such things were mentioned, she would say, with a sad little shake of the head, "I mus' hab done it," in a repentant but somewhat resigned tone. On mamma's bureau shelf, supposed to be out of reach of small fingers, were two tiny bottles, one having had choice perfume in it, the other containing a few powerful pills. One afternoon mamma noticed that both bottles were gone, and at once went in search of Ruby, finding her playing quietly with her blocks. Thinking only of the pills, mamma said anxiously, "Ruby, did you take a little bottle from mamma's bureau?" "Yes, mamma," said Ruby, "I did." "Did you take anything out of it?" asked mamma, still more anxiously. "Yes," very sorrowfully, "I did." "Where is the bottle, dear? Show mamma quickly." Ruby looked about, and gave mamma a small bottle. "Why, Ruby, this is the perfume bottle, there was nothing in here." "There was," said Ruby, looking at the bottle regretfully, "there was a smell in there."—*The Congregationalist.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

WESTERN UNITARIANISM.—Rev. Fred V. Hawley finds his new secretaryship at least of the kind that keeps him moving. From recent notes received at this office it seems that Louisville, Ky.; Streator, Quincy and Shelbyville, Ill., and New Orleans, La., are among the places that have been the recipients of his recent ministrations.

RYDER MEMORIAL CHURCH.—The Sunday school's celebration of Christmas was, in accordance with the annual custom, a feast, both of giving and receiving. Teachers and scholars brought presents of clothing, books, toys and provisions for the poor, which were piled up around the gaily-bedecked Christmas tree. In the church a canvas was stretched on which were thrown stereopticon pictures of the birth and childhood of Jesus, and words of familiar hymns which were sung by all. The pastor, Rev. J. W. Millar, commented on the pictures as they were exhibited.

Sunday morning, December 28, was a notable occasion in the installation of a new pipe organ by a service of song. Under the leadership of Mr. Frank Pearson a program was rendered by the chorus choir of the church, assisted by members of the Apollo Club, the "Home Circle Quintet" of five instruments, and other friends.

The enthusiasm aroused by the excellent music and an appeal from the pastor, who declared he would not pray over an organ which was not paid for, resulted in the voluntary pledging of the amount needed to pay for it in full. LOUISE J. PEARSON.

Foreign Notes.

RELIGIOUS TESTS IN EDUCATION.—King's College, London, is seeking for powers to abolish religious tests as a qualification for membership of the college or for any appointment except that of professor or lecturer in theology. The *Manchester Guardian,* noting this fact, comments thereon as follows:

"The Church of England clergy and laymen who control King's College may be congratulated on their intention to abolish tests, as Oxford and Cambridge did a generation ago. But it is strange that the last relic of the old intolerance should thus disappear from our higher education at the instance of the very people who are seeking to maintain and strengthen religious tests in our elementary education. King's College is throwing open most of its professorships to men of all creeds because it finds that only by this means can it hope to attract the best teachers. But half the elementary schools in the country, though supported entirely out of taxes and rates, are to remain virtually closed to all but members of the Established Church, whether or no they are the best teachers who can be obtained. 'Is there a single argument,' asked Mr. Morley the other night, 'against tests in higher education which does not apply with absolutely the same force, or even with greater force, against tests in elementary education?' The Anglican authorities of King's College would find it hard to answer that question."

RELIGIOUS LIFE IN HUNGARY.—Miss Gjöry, of Hungary, a writer and linguist well known in her own land, and daughter of the late Bishop of Buda-Pesth, is visiting England at the request of the Hungarian government to study and report upon the English system of education. The *Christian Life* thus reports an address recently delivered by her in a Unitarian church in Northampton on "Religious Life in Hungary:"

"Miss Gjöry is a young lady with highly intellectual features. She spoke from the rostrum in a clear, musical voice, with a piquant foreign accent. She explained, in well chosen language, the history of the development of the religious instinct in Hungary from the time when her ancestors, while still pagans, entered Europe from Asia in the ninth century. Even in their pre-Christian days the Hungarians formed noble conceptions of the Supreme God. The difficulties of the first king of Hungary in leading people to Christianity were ably stated. It was shown that in resisting the invading hordes of Asiatics on many occasions Hungary was standing as a bulwark de-

fending the religion and culture of western Europe. Sometimes the gallant Hungarians were overwhelmed by superior numbers, and then all progress was stopped during the civil reign of Tartars and Turks. Then the awakening caused by the Reformation came under review, and the later experiences of the people during the struggle to regain constitutional rights about fifty years ago. It was made very plain that in Hungary religion binds all together, and that there are no quarrels because of diversity of belief. At the close the choir sang the Hungarian national anthem, which is little known in this country, and the congregation showed their sympathy with Hungary by standing whilst the hymn was rendered.

MORE ROMAN REMAINS.—In the village of Fifehead Neville, Dorsetshire, is a brook crossed by an ancient footbridge of stone believed to be of Roman construction. Near this bridge the remains of a Roman residence have recently been brought to view, with every probability of more adjoining. The wonder is that discovery has been so long delayed, as the remains of walls and floors are said to lie only eighteen inches below the present surface of the ground.

MORE TELLING THAN JUST.—The three well-known parties in the Church of England were tersely hit off in the House of Commons recently as "the Broad and hazy, the Low and lazy, and the High and crazy" parties. Mr. Emmott, M. P., is credited with the bon mot. M. E. H.

It is understood that the railway companies are making thorough preparations for the meeting of the Presbyterian General Assembly at Los Angeles, in May, and a most enthusiastic reception is to be given to the assembly by the citizens of Los Angeles. The rate as announced by the Chicago & Northwestern some time since is to be $50 round trip from Chicago. Low rates from all points will be announced by the Eastern lines.

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